

bleated approvingly."

"Sneer as much as you like," David interjects. "It was a successful meeting just the same. There were over a hundred students present with courage enough to leave their classes and do something besides talk."

"Can one determine the success of a meeting by counting heads? What takes place in those heads, it seems to me, would be of more concern."

"How clever of you!" <sup>he dissents</sup> replies David dissentingly, "only the contents of those heads, at least in my opinion, were better than those that remained in class."

"I must still insist that you are overimpressed by mere numbers. You assume, ~~I continue,~~ that the entire flock understood the meaning of what they heard and that come what may they will not deviate from this knowledge. But be warned that you can enjoy a fool's paradise only so long as you are not dispossessed from it by the reality of distraction entering their lives and, perhaps, yours."

"Just what are you hinting at?"

"At this," I reply. "Will you not admit that there is at least a possibility that they will stray from their emotional resolutions made on behalf of a better world when goaded by still other emotions which make <sup>most of us,</sup> ~~the human creature~~ accept or reject an <sup>we seek</sup> ~~ism~~ as impetuously as ~~he seeks~~ and then dismisses any transient object of desire?"

"I still don't get you."

"What I mean is this: subjugated to the unruly emotions which sway our senses, we veer about from one political theory to another just as the choice of some boy or girl,



captivated by the mongrel music of the moment, shifts from one favorite tune to another that the <sup>volatile</sup> evanescent sensual thrill may be sustained."

As it happened, Paul, I was <sup>attentive</sup> watching him at the moment, not closely but attentively enough to notice that his face turned crimson at the word music. My curiosity was aroused, <sup>for</sup> it was obvious that I had stumbled upon something.

I stared at poor David and though he <sup>did his best</sup> attempted to continue the conversation upon his own terms, it was too late. I had found his Achilles' heel and within a few minutes, our relations underwent a complete metamorphosis. It turned out that David wasn't quite the <sup>staunch</sup> fervent revolutionist he fancied himself to be. For the past three months, he had been saving for a costly radio-phonograph combination to play his favorite swing records. He had succeeded in amassing over twenty dollars for a cause which could hardly be related to the liberation of that <sup>portion</sup> part of the proletariat still in chains. ~~bondage, and whose chains, David had always maintained, required loosening at whatever cost.~~

He was obliged to listen ~~to me~~ as I made it plain that the saving of money for such a trivial purpose was irreconcilable with his uncompromising political beliefs. David did not interrupt me. The fire of emotional fanaticism had been ~~almost completely~~ quenched. A beginning had been made.

A beginning? You have struck at the weak citadel but the <sup>most impregnable</sup> least vulnerable remains to be taken. For the moment you have triumphed but could you see into his heart and translate his feelings into a direct experience of your own,



you would find strong resentment. Do you suppose that quick words can win even a momentary victory? ✓

*Begin* What of it? You will admit that I applied the Socratic method with a most successful conclusion. Remember, please, that I brought him to his knees. If necessary, I flatter myself that I can do it again.

Tell me about your next step?

My next step? But it only happened last week.

Then you've left him on his knees ever since?

I see <sup>little</sup> ~~no~~ cause for humor. How is <sup>can I</sup> it possible to devote all <sup>my</sup> ~~one's~~ attention to one student when there ~~are~~ so many ~~who~~ make demands? As a matter of fact, we did see each other the next day <sup>as</sup> ~~but only briefly~~. <sup>Brief</sup> As I was standing outside the door of my classroom enjoying a respite during a change of periods, <sup>as I saw David</sup> ~~David passed~~. But the bell rang just <sup>then</sup>. He hurried along to a class while I had to attend to my own pupils. We could exchange only a casual greeting which was sufficient, however, to <sup>reinforce</sup> ~~give me~~ the impression of meekness. I feel that he knows his place better now.

For the present, he is intimidated and respects you as a foe respects his enemy but not as a guide - a teacher - and certainly not as one with a Socratic mind. Before <sup>the</sup> ~~such~~ <sup>of Socrates</sup> methods may be expertly used, one must become the strong instrument - the background - which can support them. Otherwise, one is warped by them and expends <sup>himself</sup> ~~his energies~~ in warping others.

Socrates did attain this background through arduous self-discipline; a fact suggested by his life's work. Therefore, what is of greatest value in the Socratic method or it's

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equivalent can only be <sup>for</sup> Socrates and for those who would explore the unlimited opportunities <sup>for</sup> for growth attainable by all. <sup>This opportunity</sup> which is as gold taken from a deep vein and brought to the light - to the consciousness - where it is used and conserved from day to day - from hour to hour - from moment to moment - by vigilant living. Growth which gives one the strong background is continually re-earned through the <sup>zealous</sup> immediate care one gives to it. In the doing of this, there is rest but not relaxation into indifference or forgetfulness.

~~This growth which you have compared to gold - do you mean~~  
~~Am I to believe that Socrates set forth upon many a tedious expedition~~  
~~that Socrates went through many stages of learning before he~~  
~~came upon the <sup>precious</sup> vein?~~

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Certainly. Those who are the mother-father spirits of humanity voluntarily undergo periods of effortful preparation before they arrive at the wisdom which they bequeath to the infant-souls; before they understand that life is an apprenticeship in the service of the highest Self within them; until they arrive at the condition where thought- feeling - conduct - life- are directed to good <sup>which is</sup> sought for it's own sake. They awaken themselves from the protean illusions of ego although it is understood that proceeding their gratuitous efforts, there is always a stage of acute pain and anguish. During this period, the ego is ground into the flour with which they make the bread to sustain them under any and all circumstances, even those considered evil by the many who in ignorance perpetrate the evil. <sup>By doing so the intended sacrificial victims escape their persecutions and the punishment means for the former is meted out to those who have steeped themselves in the cups.</sup>

~~Will you not digress for a moment to tell me something of the nature of evil? You have aroused my curiosity by referring to certain circumstances as being "considered evil". Do you mean that they are falsely interpreted as being evil?~~



*Can you make your meaning plainer.*

As the thing we call night is for the present order a  
benificent lessening of the thing we call day - a diminution  
of light advantageous to that which requires alternating  
periods of activity and release from that activity - so is  
ignorance the lessening of wisdom. Ignorance is evil which  
arising from the dispersal of good causes a jolting - a  
reaction to that dispersement - which effecting further  
reactions, causes us to gravitate back to that good which  
is synonymous with wisdom.

*And yet, Paul, I have read somewhere that*  
~~Is that not contradictory to fact?~~ Does not ignorance  
*begets* breed ignorance as good *begets* breeds good?

4/19/49  
That violence which is of evil, being a reaction to the  
disintegration of good, indicates a need for repair - for  
knowledge - which *ultimately* makes itself known to all in their own  
way. The same force lies in the club as in the word or  
caress; it's effect upon us being a reminder, whether we  
know it or not, that the impossible - utter annihilation -  
is not permitted.

The less developed the receptivity, the more forceful  
the reminder that ignorance is bliss but only for the  
moment. In the lack of keen perception, we misconstrue the  
attainment of such false bliss with the purpose for which  
we were born until *inescapable consequences make it clear* ~~it becomes manifest~~ that we must re-  
surrect ourselves from the dark earth of ignorance where  
*have too long lain* we lie interred.

Ignorance, then, has *its* ~~its~~ purpose upon the scale of  
development. *By means of contrasts it indicates* ~~indicating by means of contrasts,~~ our nearness  
*to enlightenment*



or departure from the utmost good - the utmost stability - we may attain.

Upon one pan of the pivoted beam lies our considerable expectations and fortunes; upon the other, their <sup>effects</sup> consequences <sup>equilibrium is seldom</sup> upon in our lives. But ~~there is seldom rest. Equilibrium is not~~ attained for while we continually add to one pan, another Hand adds to the other. And so the <sup>see-sawing continues</sup> ~~pan see-saw~~ in movements of greater or lesser amplitude.

4/14/49  
In the realm of contrasts, we find the inflamed craving for food leading to satiety - warring followed by the peace of exhaustion - the flux and reflux of antipathy and empathy in the human being - the thesis and antithesis of derived historic events - all those alternating forces which rule us so long as we find it unprofitable to <sup>search out</sup> discover their meaning from an intensive investigation of their external effects as well as from the induced sensations and emotions which have their play within us. Evil exists, then, to teach us when, where, and how best to direct our attention.

The unabated oscillations of pain and of pleasure <sup>identical with the forces which draw a drop of water from the sea to be spilled again into the sea</sup> leave us only when we have experienced the urge which impels us to evolve. ~~This urge is one with that which draws a drop of water from the sea to be spilled again into the sea.~~ After pain comes pleasure and when this pleasure ceases, dis-ease may reoccur until we are able to locate the cause of this latter irritation. Irritation is within and without but it is only the hypertrophic ego of man which causes him to <sup>experience</sup> have sensations of discomfort. If our emotions are stronger and more pronounced than our qualities of reason, they will overshadow the mental functions in time of duress <sup>until</sup> since the



intensity of feeling and thinking ~~do not always~~ coincide.

When our capricious ego no longer causes us to produce <sup>violent</sup> ~~vehement~~ reactions of stress and torment in response to <sup>sources</sup> ~~internal and external feel~~ of discomfort, what was formerly a painful stimulus is no longer such. When the mind interjects itself as the conservator of its proper domain, succeeding experiences of pleasure and pain become less causal instrumentalities of learning as their meaning is apprehended by a more <sup>sensitive</sup> ~~functional~~ retina of consciousness upon which <sup>little</sup> ~~nothing~~ is lost. A new man is born, ~~functioning upon a less restricted dimension of intelligence.~~

We do not forget the preceding stages of growth <sup>and though</sup> ~~although~~ <sup>may exist</sup> ~~we can~~ no longer <sup>we are able to</sup> ~~in them. We do know how to~~ perceive them in others.

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~~You must tell me more of this man of tomorrow? Being superior to~~  
~~But what sort of creature is this new man? If he is~~  
~~above pleasure and pain, he must be a very serious creature~~  
~~indeed forever frowning from his peak upon those who grieve~~  
~~and laugh <sup>in the crowded towns</sup> below.~~

Being held by sensations of pleasure and pain, we cannot actually know what existence, devoid of this contrast, would be. We cannot understand the new man until <sup>we</sup> ~~be~~ become him - until we know how to transmute the qualities that <sup>interfere with</sup> ~~screen us~~ from a more self-collected way of living?

~~Where is the proof <sup>what proof is there</sup> that this new way of living has the~~  
~~advantage over the old?~~

The proof is to be found in the <sup>growing</sup> ~~living~~ as the mature tree demonstrates the viability of the seed.

Many are called but few are ready to answer the call.  
Why did Socrates choose to sever himself from the web of



contrasts? What induced him to achieve a background of growth? Why did he strive to attain self-collectedness?

When the truth becomes our desire, we make an effort to discover it just as we exert ourselves to achieve <sup>what is commonly assumed to be a secure</sup> a position in society. When we <sup>understands</sup> see clearly that the truth is our greatest security, it becomes desirable above all else and our actions are <sup>then</sup> whole-heartedly directed to that end.

To distinguish between the true and the false requires not only that we know what truth and falsity are but that we desire to make the distinction. I shall not be satisfied <sup>Paul</sup> unless you tell me - if you can - why Socrates sought <sup>the substance of</sup> not that which ~~truth and not its many shadows.~~ was pleasing to his fancy but the truth.

Security and good are synonymous. All men, by nature, are compelled to seek security but it is only the few who find the way to it. The many who in the course of their evolution may also apprehend enduring security as yet seek to find it upon a level of existence where <sup>its tangibility</sup> the fulness of it cannot be grasped. Placing their main reliance upon a bank account,

<sup>they seek</sup> security is sought in the realm of material possessions.

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~~Lasting security and temporary security are both of reality; one by virtue of its freedom from the limitations of time conceived of as a possession; the other by virtue of its bounded time - the temporal fabric which apparently determines the duration of all designs woven within its borders.~~

One seeks security by transcending the temporal desire of things; the other's enduring security - so far as his conception permits - lies in home, family, friend, lover,



occupation, and in each <sup>possessively</sup> ~~exclusively~~. In the world of the <sup>Here it is where</sup> ~~latter~~ most of us hope to find sanctuary. We would attain permanence through impermanent means <sup>whose mixing consequences</sup> ~~which can only produce~~ ~~impermanence~~. This, though disilluioning, <sup>are</sup> ~~is~~ necessary to <sup>prod us on</sup> ~~induce us~~ to search for less improvident means.

Knowing this, the wise man will seek security not in the satisfaction of exclusively personal good which being steeped in self-love can only <sup>burden him with</sup> ~~bind him to~~ human discontent. The teacher or pupil who <sup>at any of its alternatives</sup> realizes that riches ~~cannot be exclus-~~ ive property will strive to desist from the idea of ownership and the fear of lacking this obsessive idea. Never does nature withhold, at least not in all places at the same time. But man, possessed by this ruinous notion, withholds from his neighbor.

4/19/89  
Having familiarized himself with this imperative force in himself and in his fellows - the quest for security - Socrates knew that what is most important is not to condemn another's ideas but to discover some means - some constructive method or equation - of distinguishing the genuine thought from the imitation. It was through self-examination, no doubt, that he arrived at the means to be employed; that of sustained consideration. And so, with the utmost patience, he sought to approach the best in his hearers and to stimulate the receptive into keener thought.

But you, without knowing how to swim, would nevertheless cast yourself into the sea. Without the necessary preparation, you would employ his discoveries. In your haste, you would forego exploring the tangibility of spirit which went into their creation.



4/19/49 Before one may erect the steeple of an edifice, it is necessary to know how to lay the foundation. Otherwise, there will be neither steeple nor base.

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Overlooking this, you adopted an end without understanding - without attempting to translate it into a finer behavior - and thus you ignored the direct means which lead to that end. Out of the desire for authority, you took the Socratic method which is your end - the steeple - but did not master the means <sup>which is it,</sup> ~~it's~~ foundation in self-knowledge.

Being estranged from the desire to find and nourish the best in yourself, is it possible to conceive that you will be able to assist any pupil in the exploration of his more capable self and <sup>the</sup> ~~in it's~~ subsequent application in conduct; his identical end and means?

✓ Certainly not, although I frequently interrogate myself during unperturbed moments. ~~a development which, needless to say, I owe to you.~~ I might add that this investigation is usually terminated by pleasant sensations of accomplishments - that I am at last on the road to self-knowledge even as ~~my~~ ~~adored~~ Socrates. In fact, I have gone so far as to advise my pupils to do likewise although the results, so far, have been hardly successful.

Recently, one of my girls, following my suggestion that she scrutinize her <sup>behavior</sup> ~~performances with some interest~~, confessed that she had experienced a nightmare - I mean this literally - after a single day of trial.

While <sup>climbing</sup> ~~going up~~ the stairs to her apartment, she had asked herself again and again where she was going and why. While



At the supper table, she had <sup>inspected</sup> ~~examined~~ each morsel closely, asking herself why she was eating it.

Then, after having gone to bed, she had dreamed of climbing interminable flights of stairs, ~~her destination unknown~~. For hours she had banqueted upon strange, tasteless food. She had lost her way in a dark forest where ~~green~~ mists obscured her way.

How <sup>could</sup> ~~could~~ anything but a nightmare <sup>result</sup> ~~have resulted~~ from a chartless voyage to the unknown self? Much more is required than a few words of suggestion for the subject, <sup>you have purposed</sup> ~~they purport~~ to hint at is one of <sup>vast</sup> ~~considerable~~ scope, requiring <sup>much</sup> ~~repeated~~ explanation and repeated practice as part of the preparation so that eventually we may ask not merely why we eat but why we eat too much or why we begrudge the food on another's plate.

The girl's teacher has shown, by his action, that he ~~made~~ <sup>has mistakenly given</sup> the mistake of giving to another a tool with which he is as yet unacquainted and therefore unskilled. The child's dream is a typical response to such an action; the dark forest being symbolic of his immature guidance which did not prepare her for the first step to be taken. Wherefore the confusion which discouraged any further steps in the right direction.

It would appear that I've blundered again. First David and now Theresa. <sup>best I experience similar discouragement, be charitable</sup> ~~If you are charitable, you will instruct~~ <sup>and tell</sup> me about the first step.

<sup>that the subject may only be introduced to another</sup> ~~Should you not have introduced the subject to her by~~ presenting in some detail the purpose - the functional use - of self-knowledge? <sup>This mastered,</sup> ~~Then, with this mastered,~~ initial confusion and hardship <sup>lead</sup> ~~would no longer have led~~ to final discouragement which one might <sup>may</sup> ~~liken~~ to the onslaught of an

↙  
The first step you have yet to take. It is to try the advice you have given her upon yourself since self-knowledge is not to be grasped without an unrelenting strategy which understands that a strong fortress is not so easily taken. It demands well-sustained effort and he who would approach the fortress of knowledge must be as strong and enduring. I intend to try again tomorrow.

This dream that tomorrow is another day is an evil that holds everyone who is deceived by its promise. When you begin to consider the meaning of self-knowledge, when you have persisted despite discouragement, you will understand



unknown enemy, striking from ambush. Instead, <sup>these</sup> ~~they~~ would have been appreciated as fertile subjects for further investigation during which consciousness of one's behavior gradually ruptures the hard integument of self-consciousness as the unripened self is gradually prepared for maturity of discernment.

To help focus another's interest upon this more mature self is the most serviceable function of the teacher who at all times should be the stimulating guide and collaborator. The knowledge gained from this study will be assimilated by each in his own time since the preparation needed must differ for each in the light of specific aptitude and interest. Scholastic and home influences do not primarily dictate the period of apprenticeship necessary but principally the child's innate sensibility for which the teacher must have a sympathetic and thoughtful perception.

But the critic who is unacquainted with himself can hardly be interested in another. He can only condemn so as to safeguard his prestige; inviting others to share those subterranean crypts where lies immured the pride of the catacombed mind. Of necessity, he must speak only of the wrong without being able to hint at the way to that freedom and generosity of spirit which might help recreate permanent and primordial <sup>dial</sup> ~~right~~ right. He can only trouble the pool of thought by his incessant attempts to stir up the mud at <sup>its</sup> ~~its~~ bottom. To make a show of his authority, he chooses the weaker expressions of his students for discussion <sup>rather than</sup> ~~instead of~~ their best. Just so does the adolescent who ~~misapprehending~~ the character of manhood, <sup>iv</sup> ~~confuses~~ it with the temperament of rude



and blustering force. Both mistake strength with weakness.

To take another instance, those most apt in imitation are deemed the strongest in mind by the average teacher, ~~as being most deserving of attention.~~ For the others, he complains that there is not enough time.

~~One may not easily dismiss this~~  
~~There is some foundation for that~~ opinion, Paul. ~~Let us~~ <sup>Suppose we</sup> assume that the facile imitator is in reality the dull one and that the child ~~who is~~ now stigmatized as being backward is our best and strongest pupil. Following this transposition, we should still have these two types of students and for the backward, there is never enough time. ~~I am tempted to say that there is not enough time for any type of student~~ but let us not go into this. At any rate, <sup>Science</sup> ~~science~~ - mathematics - literature - all the subjects from which the curriculum draws are characterized by changes <sup>which daily add more to the scholastic dicto.</sup>. Were we to do as you suggest - to direct ~~our~~ instruction so as to develop impartially all degrees of intelligence - how would we ever get through with our subject-ration? Would we not have an educational lock-step, the pace being set by the least capable? Would not the growth of mind be interfered with by a specious benevolence?

In a busy carpenter's workshop, there are those who saw the boards, others that plane them down, still others who glue and nail them together, and so ~~forth~~ <sup>on</sup> until the object is completed. If the boards were not sawed, they could neither be planed nor glued and the chair or table could never take shape.

Knowledge is built by similar ways in a workshop where all



are helpers and none are slaves; where the most minute task, by virtue of <sup>its</sup> ~~it's~~ indivisible contribution, is an integral part of the aspiration towards one fulfillment.

When man's conduct is not in compliance with this fact, all things for him must undergo disruption. The verifiable meaning of his existence which is primarily growth reaching out beyond the satisfaction of his material needs must evade him.

Paul. Material needs make an urgent claim upon his attention, Where is the man who is <sup>no longer</sup> ~~not~~ subject to the kingdom of food and drink? <sup>having</sup> ~~Who has~~ <sup>beyond</sup> passed <sup>it's</sup> borders?

~~Man lives upon the borders of two kingdoms; one the kingdom of sensation and the other the kingdom of thought. If man goes no further than the satisfaction of immediate appetite, then life <sup>has</sup> as much purpose as the multiplication of bacteria if they could never ascend from the cellar of phylogeny.~~

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~~If the school insists that it's purpose is "growth of heart and mind", how can it possibly obtain less explosively reactionary results <sup>than those we see about us</sup> if the materials of instruction maximize upon material benefits; unwittingly providing an unnecessary stimulus to undue self-protection? Such protection, the history of all creation repeatedly demonstrates, safeguards nothing. Man, concentrating upon the physical, is confronted with the same fate which befell the dinosaur and though his accumulations are <sup>and well-guarded</sup> many, they must all become fossilized and banished to their ~~subterranean~~ <sup>Ever so slowly, they must be buried</sup> place of exile. ~~They will be covered~~ <sup>debris</sup> by the rubbish of the continents.~~



4/19/89  
~~We know what happens to the fossilized bones. We have evidence of the fate of material treasure when we unearth the remains of ancient empires. But we have not, as yet, tried to comprehend and to benefit from the spirit within each <sup>us</sup> which might heighten to ecstasy all our functions.~~

It is true that physical needs have their necessary place but they do not require <sup>an</sup> excessive fixation of attention and energy in the school which robs the pupil of his opportunity to devote his heart, mind, and hand to a life of learning as contrasted with the proliferation of endless desires.

4-19-49  
~~The growth of heart, mind and hand have an inter-related meaning which expresses itself in the one-purposedness of growth. In teaching; intellect, feeling and action must be simultaneously nourished so that their combined concentration, steadily intensified, will make any attempt to identify oneself with material desires less hypertrophic. The human being may then find that his sole possibility for survival lies not in tenacious attachment to his possessions, whether actual or preconceived, but in the development of ~~these~~ reflective qualities which lead to self-possession under any and all circumstances.~~

Unless his consciousness strives for this end, he will seek one nostrum after another, devoting his entire life to feed the perishable in him whereas only a fractional effort would suffice.

Yet even while he seeks escape in such diversion, the unrelinquishing urge for security, though unsuspected by him, never ceases to infiltrate <sup>into</sup> his life ~~until at last he~~



*and though*  
~~apprehends its purpose. Though~~ we object most vociferously to the corrosive acid at work upon our desires, it nevertheless persists in its action.

~~How may we avoid this punishment?~~

Were the teacher to observe his methods more closely, discrepancies might be noticed which have heretofore been passed over. It may become more manifest that his practice has not been in conformity with his avowed aims when, for instance, competition and cooperation - the accumulation of pecuniary wealth and the growth of heart and mind - are extolled in one and the same breath.

*Does not competition elicit*  
~~Competition is justified on the ground that it elicits~~  
the maximum exertion from each in ~~all~~ productive enterprise thereby <sup>*bringing about*</sup> ~~eventuating~~ in the greatest good for the greatest number?

*4-19-49*  
But when we present this doctrine, are we concerned with the nature of the exertion evoked? <sup>*or with the quality of*</sup> ~~Can this nature~~  
<sup>*the resulting good?*</sup> ~~be reconciled with the harmony of living dictated by the combined clarity of heart and mind?~~ The question contains the answer as the germinal seed its potential plant. One requires deep reflection as the other, in the earth, requires rain.

Were educators more given to reflection, the students could not be submitted to Procrustean beds of learning. Time would cease to play its interfering role and the educational lockstep, anticipated as the consequence of inward rehabilitation, might be seen as a shadow cast by a distant object upon a screen. The shadow is not painted upon for screen for close inspection will demonstrate that



which, questioning not motive, is subversive of that ever-demanded intelligence which alone can save us from devastating irruptions of irrationality and which gives us the strength to turn aside from a "security" ever predestined to fail in its objective because it does not take into consideration any other but one form of interest - our own.



Though the school insists that its purpose is "growth of heart and mind," yet, knowing not of the <sup>self-</sup>chastening rod, ~~of self-cognizance~~ it persistently obtains the explosively reactionary results we see about us because the materials and actually applied aims of instruction maximize upon the idea of material benefits, providing a deplorably necessary incentive for self-protection in a world where there is no security to be had save through armored means. But these means of self-protection, the history of all creation repeatedly demonstrates, safeguard nothing but the perpetuation of insecurity. Man, seeking material safety and therefore neglecting his intelligence, is confronted with the same fate as befell the trilobite, dinosaur,



The test of goodness is whether or <sup>not</sup> it may be assimilated by the student.

*Sometimes words have the nature of stones.*

But what shall we teach our students about these democrats?

You will know what to teach when you <sup>learn</sup> know their <sup>your mission as they did</sup> lives. Certainly these men did not <sup>merely indulge themselves</sup> acquire what we understand to be <sup>by moralizing about</sup> democratic behavior <sup>to others</sup> by the imitation of <sup>some</sup> other great men. <sup>men's authority</sup> If they were sincere <sup>if they contributed anything of value</sup> democrats, they knew themselves. That is why the face of Lincoln is such a grave and serious one.

Perhaps you're right. It seems a pity, though, that knowing oneself must inevitably make one sad.

Knowing oneself makes one <sup>less vehement towards others</sup> sober.

*But in favoring ignorance one cannot begin to know oneself.*

Still, Lincoln did go to books to study the lives of other men, - to Parson Weem's "Life of Washington," for example.

*Probably for himself, and so he read for himself, because of what he read.*

He went to books <sup>when he relaxed from thinking things out</sup> that he might understand them; <sup>that he might refresh himself</sup> not to divert himself. <sup>Having thought</sup> But that's precisely what <sup>But</sup> you divert your children with words; not with the <sup>words try to convey</sup> life. You have <sup>inflexible</sup> a course of study, you have <sup>too many</sup> standard-

ization. There are tests at the end of the term to ascertain how many <sup>items</sup> little facts, how many <sup>turn</sup> broken and separated <sup>segments</sup> fragments your victims may recall.

What <sup>is</sup> in the world's wrong with testing? To ask questions which are ambiguous, inaccurate - that's one thing; to discard testing altogether - that's another thing.

*Part about test*



How can he be a teacher who does not know that it is more important to unmark the child than to mark him. ~~Why be~~ <sup>Why be</sup> an inchworm, laboriously measuring, sucking <sup>s</sup> the brain dry, sucking the brain dry? Any truth which the student <sup>comes upon</sup> knows may only be measured <sup>that background of his evolved recognition of</sup> by the student's <sup>an advantage</sup> living. That is a truth which <sup>capable</sup> applies to the teacher as well; to principals and to the members of boards of education; to parents; to judges, salesmen and laborers. ~~as well.~~ <sup>the fixed principles in which our</sup> Standards, <sup>was presented</sup> courses of study, <sup>congeal</sup> tests - these are <sup>volatility of their substance</sup> the laziness of human beings. Lincoln became a man without such crutches, <sup>of rigid learning</sup> he <sup>no doubt examined</sup> thought through the meaning of each truth for himself.

What a revolutionist you are! Were I to inform my principal that we must abandon tests, <sup>our standard</sup> courses of <sup>approach in</sup> study, textbooks - all those things which most teachers believe to be essential to education, - he would stare at me, kindly, I hope. Then he would suggest a long rest in a sanitarium <sup>where I might regain</sup> somewhere in the <sup>my lost senses</sup> mountains of Maine woods where I could recuperate and come to my senses.

You cannot speak for another. Perhaps your principal would <sup>secretly</sup> agree with me - at least in part. Perhaps I should have added that before you throw these crutches aside, you must be able to walk by yourself. Otherwise, you will come to grief.

I do not think you are ready for that. Neither are most of the others. But understand that these crutches must be abandoned someday if you are to



assist  
teach your students to think for themselves. One  
~~cannot abolish~~  
~~should not destroy~~ the law without, before one has <sup>the</sup> ~~an~~ <sup>an</sup> inward ~~com-~~ <sup>sense of</sup>  
<sup>affinity with</sup> the law within. Only when there is <sup>discernment</sup> ~~compulsion~~ <sup>may</sup> one gives up outward compulsion.

You teachers would <sup>who so loudly</sup> inculcate democracy, <sup>after forget</sup> but you  
<sup>that</sup> are slaves as yet and no slave can teach another to  
be free. <sup>while propagandor for peace cries itself has</sup>  
<sup>the booms of canons are sweeping the earth.</sup>

Slaves - in ancient Greece we were slaves - pedag-  
ogues they called us then. But now, that's a fine  
think to say of us!

<sup>Start</sup> You are slaves to the conventions of our little  
systems, <sup>to salaries and their little advancements.</sup>

There's hope for us, Paul. If I were you, I  
should not despair. For one thing, I seek to improve  
myself. There are courses that I take after school  
to make of myself a better teacher.

Is it not true that you take these courses  
because you have to?

Well, my salary increment does depend upon it.

<sup>Insert</sup> → X  
Do you not see that there is no good to be  
derived from outward compulsion. Take such courses  
if you have to but do not imagine that these absolve  
you from the necessity of growth. Credits in  
university courses may be piled up to impress one's  
superiors, to increase one's salary, to obtain a  
higher position, but the teacher may be crushed by  
the weight of these credits. He may <sup>never recover</sup> lose the sim-  
plicity which best becomes the instructor. He will



boast of his advanced degree. He will carry a key of gold displayed to best advantage on his vest. As the rich man becomes a slave to his wealth, so he becomes <sup>overcome by</sup> ~~a slave to~~ his store of <sup>practical</sup> knowledge.

A <sup>formal</sup> degree or the lack of <sup>one</sup> ~~a~~ degree has nothing to do with intelligence. We must <sup>recognize by its self evident</sup> ~~go by complete~~ <sup>qualities, not</sup> intelligence, not by degrees.

But I'm alive intellectually. There are other things I depend upon for my intellectual sustenance besides courses. For one thing, I subscribe to a book-of-the-month club.

A truly <sup>mindful</sup> independent human being <sup>might</sup> ~~will~~ select his books for himself. <sup>He</sup> ~~nor~~ <sup>not</sup> will he read too many as you do. That right will not be arrogated to another even though it means a slight saving of <sup>change</sup> ~~money~~. That is not a service but a disservice. Why <sup>one cannot</sup> ~~do you~~ sell <sup>ones</sup> ~~your~~ freedom of thought for a mess of pottage called in this instance a best <sup>provided one is the recipient of such freedom</sup> ~~seller~~. <sup>an obvious abuse</sup> ~~Does this not~~ indicate a fundamental superficiality of thought? But <sup>+</sup> ~~less~~ us not refer to this form of opportunism as thought. Thought has nothing to do with <sup>imitative coveting we term</sup> ~~That~~ laziness.

There can be no <sup>self-</sup> ~~compromise~~ with freedom if we are to be free. If we <sup>cannot</sup> ~~do not~~ reserve freedom of choice in that <sup>in the real sense</sup> ~~which~~ concerns us, the choice will be taken away from us by our <sup>haphazard and behavioristic</sup> ~~which limits us more and more to our~~ complex environment.



The root of difficulties.  
Self-knowledge.

How changed this world of ours would be if only this small  
beginning were made, - if <sup>the instructor</sup> ~~teachers~~ blamed not the child, parents,  
society, but himself, - if parents blamed not the child, not society,  
but themselves, If society took its <sup>share of</sup> blame upon itself.



only the little facts at the bottom of the ladder which all must eventually climb; not the great truths to which these facts lead and without which they mean less than nothing.

Immense are the possibilities of self-knowledge: therefore if we do but little to know ourselves and that little be pure, it is of eternity. The littleness of the little is the illusion: the greatness of the little is the truth.

So we must struggle with ourselves to be more attentive. Little of what we hear or see has the nature of a vital experience. Most of our activities are performed while in a sleep-like state. Our dwarfed consciousness does not extend beyond dreamlike imitation. Man's stupor is like the finest dust which invading the doors, windows, and cracks of a dwelling, piles up until, after long accumulation, it collapses, crushing those that dwell therein beneath its weight.

It is this drugged self-murder which has outward consequences in the mass-murder of war whose causes we falsely attribute to a multiplicity of extraneous factors. We read books to discover "the truth" concerning it but should we not rather attempt to discover whether or not we are capable of determining truth and, if not, to struggle that we may waken ourselves from our coma?

When awakened we shall begin to teach truths that will prove invaluable for every civilization, for every decadent social system and ascending ideology. Without violence, the school will sweep out that which has served its purpose while preparing the way for the new. Conflicting with nothing good, it will help to bring harmony into man's relations with others as with himself.<sup>1</sup>

1. Cf. the writer's: "To Know The Teacher", Harvard Educational Review, May, 1943.



But this is false because it is born of a mediocre tendency to ascribe to others only those motivations known to him through an impoverished experience of himself. Since he has never, except when compelled to do so, made a serious enough effort to think, he assumes that the same holds true for men of intelligence. How else but by some magical entity, some inherited conjunction of favorable genic factors, shall he explain their accomplishments compared to which his own are so paltry?



4' In our passion for dramatic presentation in the school, in our radio skits and plays for assembly or classroom, we present, generally speaking, instances of <sup>unintentional</sup> injustice meeting with defeat. But the skit or play is presented to immature minds whose previous experience hardly makes them capable of profound consideration and analysis. Yet these are necessary if they are to get the point of the presentation. Otherwise, there is the danger that the consciousness of, let us say, race distinction, will be encouraged rather than eradicated.

So that while good ever triumphs - which is a good conclusion - it is of little value if the audience is unable to extract good from our presentations. They merely get diversion so that our effort turns out to be no real experience but only another book.



P 39

You would employ such media as the radio, press, motion picture and the school to teach democracy but why propagandize for what we have not; for the form and not the essence? Only a few have understood the essence and democracy is their gift to us which we misuse. What kind of democracy have we when our nation continues to export raw materials for the manufacture of munitions. Why should we fear the propaganda of the fascist nations; let them rather fear our own variety of propaganda which we export to any nation that will pay.

We preach sermons to them and then, as customers they get from the same America what they need to meet the requirements of their belligerent policies - <sup>if</sup> provided they have the <sup>credit</sup> gold. <sup>you see,</sup>

~~You see,~~ it is much more difficult to live a sermon than to preach one. That is as true of nations as of men.

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No, my friend, we have no democracy so long as our rich men die poor and our poor men die rich. Our trust in those documents which we assume makes our country free; - the Bill of Rights, the Declaration of Independence, the Gettysburg Address, - is truly pathetic. Our so-called democracy, our tolerance of minorities, is mainly to be attributed to good times, ~~to~~ quick returns, easy money and large profits. But let conditions change for the worse and we would shout vociferously for a leader. And all the propaganda in the world would not help for propaganda does not deeply enough.



P37. But it is never an advantage to present a skit or play to immature minds whose previous experience hardly makes them capable of profound consideration and analysis. For these are necessary if they are to get the point of what is presented to other: otherwise, a contrary lesson may be learned.

So that while good ever triumphs over evil in these dramas - which is a good conclusion - it is of little value if the audience is unable to extract good from our presentations. They will merely get diversion so that our efforts on behalf of dramatizing "the perplexity, the struggle, the victory, the reward" of democratic living turn out to be no real experience but only another book.